The PULPIT

A Periodical of Contemporary Preaching

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NOVEMBER 1947

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Contributed by Readers of *The* PULPIT

Our 'Zigzagging' Progress

A recent issue of the *National Geographic* magazine carried the fascinating story of Rear Admiral Byrd's second trip to the South Pole. You may recall that the 180th meridian is an interesting imaginary line; it is the International Date Line, and when a traveler crosses it he either adds a day or subtracts a day, depending upon his direction. Now read what Admiral Byrd wrote: "All the time we continued flying as closely as possible along the 180th meridian. Even without wind drift, for which adequate correction could be made, it is obvious that no navigator can fly along a mathematical line. Consequently, since this is the International Date Line, *we were zigzagging constantly from today into tomorrow and back again.*"

That is a wonderful sentence because it catches the tragedy of mankind today. We seem unable to steer a straight course, and are zigzagging from today into tomorrow and back again. But that is not so terrible. In our zigzagging back and forth there is a refreshing blend of present and future—a glimpse of what can be as we try to improve what now is.—*Don A. Bundy, First Congregational Church, Groton, N. Y.*

Religion and Health

What do psychiatrists say about religion as bearing upon the matter of health? The famous American psychiatrist, Dr. William Sadler, refuses to take a patient who does not believe in God. He says it is impossible to get patients straightened out unless they have something to tie to and love beyond themselves. Dr. C. J. Jung, one of the most renowned mental doctors, says in his book *Modern Man in Search of a Soul:* "Among all my patients over 35, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost it, and none of them has been really healed who did not regain it." Dr. Alfred Adler, one of the founders of modern psychoanalysis, attributes all human failure to the inability to grasp the fact that "It is more blessed to give than to receive." And listen to Dr. Henry C. Link: "I define personality as the extent to which the individual has developed habits and skills which serve other people." So—doctors and scientists are saying that the very things our Christian faith teaches are best for health.—*Donald Douds, Department of Psychology, Columbia University.*

Shadows—and the Light

Plutarch tells an interesting story of Alexander the Great. When he was a young lad, his father bought a horse, and the boy went out to watch his father's horsemen give the animal a trial. Though they all tried to manage the horse, he would not let the best of the king's riders mount him. Finally, young Alexander ran into the arena exclaiming that he could manage the animal. In a few minutes he was on the back of the horse and was riding around the course. The people stood amazed. What charm, or technique, did the boy possess that the others lacked? Alexander solved the riddle by explaining that he had noticed that the horse was afraid of his own shadow. Therefore, he had turned the animal around so that his face was toward the sun. Facing the sun, he no longer saw his shadow.

What a principle of life! How often we become panicky because we see the shadows of life, and of ourselves! Yet, those of us who have faced the true Light are well aware how the shadows disappear and every fear vanishes. — *Gary Bousman, Plymouth Church, Milwaukee, Wis.*

The God Who Is to Come

In the play, "Androcles and the Lion," Bernard Shaw takes as his theme the persecution of the Christians in Rome. One of the Christians, Ferrovius, had been a fighter before his conversion to Christianity. But when put in the arena, instead of meekly allowing himself to be killed, he grips a sword and slays the gladiators. He is offered a place in the praetorian guard and goes back to paganism. He explains: "In my youth I worshiped Mars, the God of war. I turned from him to serve the Christian God, but today the Christian God forsook me; Mars overcame me and took back his own. The Christian God is not yet. He will come when Mars and I are dust, but meanwhile I must serve the gods that are, not the God that will be." But Lavinia, another Christian, is of a different mind. She refuses to forsake her faith. "No," she answers, "I'll strive for the coming of the God who is not yet."

The God loved and served by Jesus may not yet be fully dominant in the affairs of men and nations, but we work in hope, looking toward the time when he will fully come into human life, by his divine alchemy transforming the baser stuff in men and nations into the gold of wisdom and love and peace.—*Lowell R. Ditzen, First Presbyterian Church, Utica, N. Y.*

His Case Is Never Closed

In Paul Muni's film, "The Life of Emile Zola," one scene in particular haunts the memory. In the courtroom you recall, the judge has kept insisting that the Dreyfus case is closed this witness may not appear; this testimony may not be given; the affair of Dreyfus is a closed case. And as the court rises from its sitting with this repeated affirmation sounding like the knell of doom for both Dreyfus and Zola, the mural of the crucified Christ appears over the judge's rostrum and Zola's lawyer remarks that that too was regarded as a closed case. So! We never understand Jesus unless we see that from his point of view no victory of evil over good can ever be a closed case. We know, as Christ's followers, that in spite of the sway and power of evil, the Christmas hymn that rings in our ears tells the everlasting truth:

> Yet in thy dark streets shineth
> The everlasting light.

That light *is* everlasting and it will never be extinguished. Let evil be rampant, let it hold the world and man in its power for a time, yet we know that throughout history evil is subject to a higher power, an eternal purpose.—*Fred E. Luchs, Community Presbyterian Church, Athens, Ohio.*

The Word of God—'Forked Lightning'

When D. L. Moody first carried his evangelism into one of the great university centers of England, there was initial opposition. His first meeting was persistently interrupted and punctuated with scoffing epithets. At last Mr. Moody broke out: "You jeered at the hymns and I said nothing. You jeered at the prayers and I said nothing. But now you jeer at the word of God. I would as soon play with forked lightning!"—*Eugene L. Smith, Emory Methodist Church, Jersey City, N. J.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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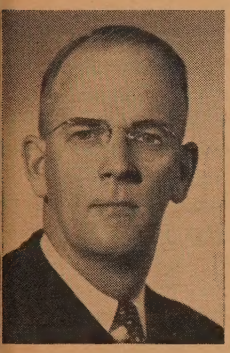
How Can a Nation Be Christian?

By ALFRED W. SWAN

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Matthew 6:33.

ONE HUNDRED and seventy-two years ago, "By the rude bridge that arched the flood, Their flag to April's breeze unfurled, Here once the embattled farmers stood, And fired the shot heard round the world." (Emerson's "Concord Hymn," April 19, 1836.)



There was a time when wars began in the spring. When men could venture, in the northern climes, out into the fields, they could deploy their troops for action. Perhaps it was the result of cracker barrel discussion and cogitation that led the resistant Yankees to oppose the British who marched to Lexington and Concord that memorable 19th of April. At any rate, that is the real birthday of our nation.

Now we live in a global world where wars can start at any time of the year, since tropical climes do not forbid maneuvers at any time, and a southern hemisphere may reverse our calendar. White-clad troops of the snow wastes articulate with the camouflaged and mosquito-netted task forces of the green belt jungle. Life is vastly more complex than when the events celebrated in the "Concord Hymn" occurred.

It is against this background that we may appropriately think concerning the character of this or any nation. . . .

THE LOST CHRIST

Nineteen hundred years have shown all too little realization of the precepts of the Man of Galilee. The Christ who was concerned with love, truth, justice, brotherhood, integrity and character is not expressed in an age which chiefly values power, wealth, pleasure, glory, vanity and profit. From Easter pulpits we proclaim that Christ is risen, but there may be much doubt how effectively he is risen, when children are discriminated against because of race and color and hotel resorts are placarded, "For Gentiles Only"; when the Statue of Liberty no longer welcomes any considerable number of the refugee oppressed from the other shore, as it "lifts its lamp beside the golden door."

Within a single generation two world wars have been fought, and the avowedly most Christian nations now openly prepare for a potential third world war. If Christ should come back to enunciate the same teachings he did 1,900 years ago, he would receive much the same treatment he did then. Henry Ward Beecher said: "In churches, the moment it is more important to maintain buildings, rituals, ministers, chanters, and all the paraphernalia of moral education than the spirit of human sympathy, the moment these are more sacred to men than is the welfare of the population around, which they were set to take care of, that very moment Christ is dead in that place."

In *Life* magazine, last April, appeared a full-page editorial on "The Road to Religion." We may assume this to have been written or approved by Mr. Henry Luce, editor and owner of the influential Life-Time-Fortune magazine combine, and possessed of great influence in our national life.

MORALS AND RELIGION

"The Road to Religion" that Mr. Luce's editorial conceived now to be necessary for contemporary man, and perhaps especially for America, is a moral rebirth. But he proceeds at once to say that religion is not the brotherhood of man, that no code of ethics is an adequate substitute for religion, and he alludes to Santayana's "the snare of moralism." He then proceeds to advocate a return to the mysticism of the medieval and premedieval saints. This is much to be deplored, as a reversal of the direction of spiritual progress. A mysticism that professes a relationship to God without commensurate moral expression is dangerous. At this point humanism is not the worst enemy of religion, as some have been attempting to assert. A concern for human welfare was a major concern of Christ, and did not obscure but derived from his fellowship with the Father. This concern for human society is central in the tradition of which Mr. Luce is legitimately the heir, and to which he yet has access, if he perseveres in his emphasis on the centrality of Christ, but not if he deflects into mysticism which evades the moral implications of his position of power and can but becloud the solution of the social issues which his generation confronts.

A 'CHRISTIAN' NATION?

Two preliminary skirmishes must be worked through before we can answer that question relevantly. There are first those who say: "Of course this is not a Christian nation. It was never intended it should be. We do not want it to be." That is, they hold that government is non-sectarian, that the life of the national community is wholly or sufficiently contained within the patterns of political democracy, and that the country must ever

maintain equal place for Jew and agnostic, and for the variety of Christian and pseudo-Christian followers. There is truth in this inclusiveness necessary to the state. But at the same time, democracy with its emphasis on the dignity of man and its corollary moral responsibility of man, must remember that its roots are in the Judeo-Christian tradition, and that while it must never draw lines of exclusion, it does well to acknowledge its ancestry and to conserve and advance the values out of which it grew. The early colonists and the founding fathers of this country, as of no other, were essentially Christian.

The other skirmish that must be fought polemically is with those who maintain that no social unit has a soul or moral responsibility, and that only individuals can be Christian. But this is one of the great heresies of our times. Corporations do have moral responsibilities—as do unions—and possess a psyche, composite of their principles and prides and prejudices. So do nations. The soul of a nation may vaunt itself, or it may humble itself before the Lord. And every nation is responsible to the God of history, and will be judged by such God, whether it acknowledges the responsibility or not. Quite to be rejected, if we are to find a way of national or international salvation, is the thesis that a nation or a culture or an age cannot be Christian. We shall all stand before the judgment bar of Christ. And that judgment rendered upon us for the deeds done in the body will rest not only on our individual acts and decisions, but upon the corporate and united decisions and acts by which we defy God and deride his righteousness, or by which we seek God and praise his grace.

'SEEK YE FIRST THE KINGDOM'

The thesis here to be set forth, then, is that a nation has moral and spiritual personality. It ought to be Christian, and in a measure it can be Christian. That any particular nation, including our own, is Christian, we ought to be the first to disclaim. But that its purpose should and may be set in that direction is warmly affirmed. Yet for the difficulty of the matter we may well emphasize and inflect the question: How can a nation be Christian?

The answer to that question lies in one of the greatest words in the Gospels, words of the Master himself, when he said: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The trouble with us is that we seek first the things that we want added unto us, and hope and even think that thus the Kingdom of God will come. But the competitive seeking for things leads to conflict, and there comes anything but the Kingdom of God. If we would seek first what is right and fair, high and true, beautiful and good, the tensions would relax, things and ideals would fall into their proper perspective, and we would begin to realize the will of Christ, and the Kingdom of God would flourish among us.

This was presaged even in the ministry of John the Baptist, herald of Christ, who excoriated his own times as a generation of vipers, and who exhorted his age t bring forth fruits worthy of repentance. He said i would do no good to claim descent from Abraham a a ticket to eternity—no more can we who claim spi itual descent from Plymouth Rock expect therein t inherit forever the political liberty or religious fre dom which they gave us—for God is able of our ston to raise up generations of those true sons of the fait of Abraham, who will inherit the Kingdom.

What, then, must we do to be saved? How can ou nation be Christian? What can we do individually an collectively about it?

THE USE OF WEALTH

For one thing, as a people we must exchange th concept of the concentration of wealth for that of th distribution of goods.

The aim of too many is to see how much money an property they can assemble, rather than how muc goods they can create and distribute. If they would d the latter, they could be assured of the former. This in volves an inversion of values and a conversion of souls

It is to be suspected, even by his critics, that the lat Henry Ford—whom Reinhold Niebuhr once alluded to as "a naive gentleman with a genius for mechanics' —did not set out to make a fortune, but to make a machine and then to distribute it as widely as possible. In the process he made the largest personal fortune o our times. It is true he ignored many of the social developments in industrial management, because of which his process may come under further judgment and revision. But he distributed through high wages and low prices.

In an industrially more sophisticated age we are going to have to do that with our housing. It will be utterly impossible much longer to confine a generation of veterans in inadequate housing by devices of realty and conceptions of property that have been outmoded and that cannot serve today. Should we contrive to break this bottle-neck in our social economy, we would see a flowering of contentment and an expansion of industry such as we have never known before.

But we will achieve these things only as we put distribution of goods ahead of concentration of wealth.

THE PERIL OF STRONG DRINK

I am unable to avoid including among the requirements of a more Christian nation, a great decline in the use of alcohol as a social stimulant.

Personally I would settle for its total elimination. That is not the present choice of democracy, and we must work with democratic good will, and without self-righteousness.

It is probable that the widespread use of alcoholic stimulants reflects an inward psychological and spiritual disturbance. Those who try to relieve themselves of the horrors of combat by drink are easily understood and somewhat forgiven. That these habits carry over into civilian life is inevitable from campus workdays to collegiate proms. But the incidence of alcohol upon our personal, family and community life is greatly

ightened by a profit-entrenched program of advertis-g that purports to make social drinking an elegance hich is wholly fictitious, when rather the end of it is tterness. There is neither humor in such "Humor-que" nor joy in "Lost Week-Ends." And the sooner e learn it the better. Education cannot refine what is sentially destructive of social values and lowering of man tastes.

I try to be charitable about this invasion of our life hich I see going on about us, and which by heritage resent, which is no temptation to me, and in absti-ence from which there is therefore no virtue, and may ven be a taint of moral pride. But could we not here gree that a nation will become more Christian in pro-ortion as it becomes more temperate?

INTEGRITY OF THE HOME

Again, a nation will be more Christian if it preserves he integrity of its family life.

The family is the cradle of most of the virtues, he bower of the joys, and the refuge from the sorrows f the world, if it be not the center of the angers and he secret source of the disintegration of the times.

The breakdown of the family is a phenomenon which ociologists take so for granted these days that it is rightening; and it is very sad. Secular sociology, with o criteria of value, and nothing but objective statistical neasurement, is helpless to stem the tide. Nothing but religious orientation of life can restore the lost joy of salvation which wistfully we desire for our own sake, nd for our children and our children's children.

There are plenty of causes for this disintegration. Naturalism is one, with its blindness to the place of entiment above sensation. Commercialism is another, vhich provides inadequate housing for the proper sepa-ation of family units. Secularism is still another, with ts emphasis on time, especially what is called a good ime, instead of a recognition of eternity, where we are opeful to enjoy good forever.

This whole matter of the family as a part of any nduring national character is worth more than the ouch-and-go treatment with which we do it but pass-ng courtesy here today. But a nation will produce more Christian characters, in proportion, largely as it has Christian homes.

A NATION AMONG NATIONS

Again, a nation can be Christian only if it takes its lace among other nations as a part of the human amily.

If history teaches us anything it is that every nation hat becomes imperial, expires in the ashes of its own xcesses. The power it seeks to exercise over other na-ions generates the resistances that rise up to destroy it.

There are obligations that strong nations have, to elp the worthy weak and to protect them in their own xercise of freedom. But this does not intend to sup-ort dubious regimes of intrigue, and, under the guise f shoring up world peace, to extend the lines of oil nd empire.

There are obligations that strong nations have toward other strong nations, to condone no injustices therein. Concentration camps are nefarious, be their guards Brown or Red. Forced labor is violation of human liberty anywhere. Mass executions must be excoriated in every society, including mob-murder without the law in our own fair, but sometimes blood-stained, land.

But the primary obligation all nations owe each other in the family of nations is to proceed together on multilateral lines to fashion the peace of the world. And the moment any country begins to muzzle the voices that express these sentiments, be they abroad in Wallaces or at home in Robesons, that moment we lay up for ourselves the retribution of historical judgment for silencing that which alone can finally produce the voice of conscience amidst the many-voiced throngs of human life.

Will America remain Christian, or grow more Christian, in the world of nations? This no man can answer, but every Christian should pray.

CORPORATE NATIONAL LIFE

How then shall we inculcate the Christian ideals that they may more effectively direct our corporate national life?

It is here that we are most confused. And yet the answer should be clear. We will inject Christianity into our society only as we give more place and time and intensity of devotion to infusing it into each generation, and simultaneously into young and old.

This means a more adequate religious education, whatever that combined phrase may mean. There are those of us who have felt that means more actual time for religious instruction in the curriculum of youth. And some of us who believe wholly in the public school would gladly see some of that time made available for specifically religious instruction. The fear of sectarianism, one of the fruits of religious liberty—a rosy apple with some core and seeds in it—prevents this impartation in the public schools themselves. Could it then be provided in extra-academic time—either released time or additional time—it might be well for Americans unitedly to provide it. The dangers of compulsory religious instruction in schools under a one-party, that is, an established church system, is clearly seen today in southern Europe and in South America. We would fear that method. Yet we must contrive a more fundamental impartation of the Christian faith and the Christian ethic into each generation, or our nation will fail for want of righteousness, and a mighty principality in the Kingdom will fall. For the moment I leave the political leaders, the public educators and the religious teachers to ponder how that may best be accomplished. But pulpit and press must unite in winning for us all a more adequate mode of religious instruction—in home and church—in school and community—till the nation be saturated with Christian purpose.

EDUCATION FOR ADULTS

To which it should be added that religious education is not something for children only. We need a

perpetual adult religious educational program, in which on the levels of intellectual maturity and interest the claims of the Christian gospel may assert themselves, and express themselves in terms relevant to our occupations and preoccupations as adults. This, I think, is the next step in the outreach of the church as a saving factor in our society. There are those who say it cannot be done in the three conventional modes of the morning sermon, the pastoral call and the church supper. Let us use these venerable modes of instruction opportunity, but let us also establish classes where men shall meet thoughtfully to lift the level of their understanding of Christianity, so that it shall be something more than an object of jest at the luncheon club, or the subject of patronizing in business, and shall become rather the central focus of our loyalty, the directive force in our commercial and political life, as we desire it should be in our private and family life.

THE CHURCH THE SAVING CENTER

One omission in many accusations of the lack of Christianity among us is the failure to see the place of the church, and to take part in the life of the church, as the saving center in our society. Not that we are interested in churchianity; we are interested in Christianity, a vibrant and eager impulse of good will among men, seeking to save the years that have been lost and to redeem those that have been scorched by the fire. It is the Kingdom of God we must bring among us.

I plead for more Americans who are good churchmen, not for the benefit of the church, but rather that, deriving therefrom the ingredients of the gospel, they may go forth Christian in heart and intelligence, Christian in politics and business, Christian in management and in unions, Christians in a great-hearted movement of great-hearted persons. Only some such spiritual movement among us can save us and lift us from moral depression to the spiritual heights.

By the rude bridge they stood at Concord in the spring. And in the spring wars may break out. But it may always be springtime in the human heart. At any moment the spirit may break forth, and spiritual revival may move among us.

Is the nation Christian? O Christ, walk among us again! Enable us to seek that Kingdom which is eternal in the skies, that it may bend and touch the green earth all about!

Our liberal culture as a whole has been too much preoccupied with the affairs of man-to-man. We haven't devoted enough sober thought to the great objective realities by which we are environed. In particular, in our religion, we have been racially much too self-centered, so that we have tended to become self-sufficient. It is not that we have denied some God other than the will-to-righteousness in humanity itself, but merely that being preoccupied with our own affairs, we have given no imaginative and devout thought to such a God.

Willard L. Sperry.

Christ the Foundation

By HAROLD C. PHILLIPS

The day shall declare it. I Corinthians 3:13.

IN PAUL'S first letter to the Corinthians, the thir chapter, at the eleventh verse, we read: "For othe foundation can no man lay than that which is laid which is Christ Jesus. But if any man buildeth on th foundation gold, silver, costly stones, wood, hay, stub

ble; each man's work shall b made manifest: for the day shal declare it, because it is revealed in fire; and the fire itself shal prove each man's work of wha sort it is."

These words have a peculia relevance to our day and gener ation. They are a fitting com mentary on our age. For th apostle is speaking here abou foundations. They may be se cure or insecure. We ma build, he tells us, on the foun dation God has laid in Christ, or on the materialisti values of our own creation, gold, costly stones, wood hay, stubble. He goes on to suggest that while both foundations may seem adequate for a while, there will come a day of reckoning, of judgment, in which the quality of our work will be revealed by fire.

This is why his words are a fitting commentary on our age. Our work has been tested. Its true nature has been revealed in fire which has destroyed so much of our substance, our treasure, our life. Two world wars in one generation, with their dreadful legacy of vast and desolate ruins, physical and spiritual, of unimaginable human tragedy, suffering and woe, speak more loudly than words of the insecurity of our foundations.

Let us then think today of Christ the foundation and see how this day declares the truth of that statement. Let us consider four of the insights of Jesus, the truth of which this day has etched in bold relief against the context of life itself. For the truth of the gospel does not depend simply on the context of a book; rather the gospel stands verified in the larger context of life. These insights, verified by life, will illustrate what we mean when we speak of Christ the foundation.

I

For one thing, this day is declaring the truth of Jesus' insight that the door to life is through spiritual reality. Jesus taught that man is essentially a child of God made in his image, that he lives in a universe that is morally and spiritually sensitive, and that he cannot find life save as he reckons with the spiritual nature of reality.

Dr. Phillips preached this sermon before the World Congress of Baptists held in Copenhagen last July.

He taught that truth regarding individual life. "A n's life consisteth not in . . . things . . ." "The life more than meat . . ." One may start off gaily and ifidently like the prodigal, seeking life, but if one in quest of life betrays the laws of God, he will not l life but death.

He taught the same truth regarding society. Once he and his disciples were walking through the city of usalem, one of the disciples said to him: " 'Look, cher, what a size these stones and buildings are!' us said to him, 'You see these great buildings? Not stone shall be left on another, without being torn wn.' " Because, you see, the key to a city's life or leed to the world's life is not to be found in its nes, or in its steel, or any material thing whatsoever. ie key is spiritual, not material. "Seek ye first the igdom of God, and his righteousness; and all these ngs shall be added unto you." But when we reverse e process, put material considerations first and to gain iterial ends betray spiritual values, the things are not ded. They are subtracted, as this poverty-stricken rld attests. In short, the Master taught that unless r material civilization is undergirded by spiritual inciples it is but a house built on sand. It will fall.

Twice in one generation it has fallen. For who can ubt that the ultimate cause of two world wars in one neration has been our willful disregard and betrayal the laws of God, the laws of righteousness and stice? Strange, is it not? that though we bow so ediently to the physical laws of God, we seem to ink that in the moral realm we are in a fool's para- se where we can make our own laws? But what fools e are for so thinking! Every major crisis from the od until now has come from our betrayal of spiritual ality. The tragedies of life do not come because we ck intelligence but because we lack integrity.

Since this is so it follows that the greatest peril of r age springs from its moral and spiritual illiteracy. ur greatest enemies are our moral idiots, who, unfor- nately for mankind, so often occupy positions of wer and leadership. These are the blind Samsons ho send the temple of life crashing in ruins upon ankind. As Dr. Fosdick has written, "Unless we can arn the supremacy of spiritual forces the pallbearers at have carried out other dead civilizations wait at r door." To learn that lesson, the truth of which this y declares, is what is meant by building on Christ e foundation.

II

Consider another insight of the Master. I refer to s emphasis upon community, fellowship, world broth- hood. Jesus was not the first thinker to envision the iversal brotherhood of man. Before his coming other inkers, of India, China and Greece, had toyed with e idea. So had the Hebrew prophets. But with the ming of the Master these intermittent and fitful shes disappeared in the full glow of the noonday sun. am the light of the world," and one of the truths illumines is that we shall have to learn to live gether if we are really going to live at all.

It is not too much to say that perhaps the main reason why Jesus was crucified was that he would not accept the particularisms of his generation but embraced universality. He embraced universality when he refused the title "Son of David" and chose instead the title "Son of man." He embraced universality when he would not confine his program to the restoration of the kingdom of Israel, an essentially nationalistic kingdom, but proclaimed instead the Kingdom of God, a universal, frontierless kingdom to which men would come from the East and from the West, from the North and from the South, and sit down with Abraham, Isaac and Jacob. "Whosoever shall do the will of my Father . . . the same is my brother, and sister, and mother."

Jesus envisioned this spirit of fellowship among his own followers. He prayed that they might be one—one flock, one shepherd. It was only thus, he said, that the world could know.

I am thrilled, as are you, at this great gathering of Baptists the world around, assembled here at this World Congress in Copenhagen. There is only one gathering that would thrill me more, and that would be a gathering of Christians of all denominations who bear the name of Christ. Baptists alone cannot save the world, and Baptists will not save the world alone. Perhaps there is no greater sin in Christendom than this, that we have permitted differences in ecclesiastical practice and procedure, which of and in themselves neither guarantee nor even necessarily indicate Christian discipleship, to become an obstacle to Christian fellowship. "Ye are all one in Christ Jesus." That is the one and only New Testament test of fellowship—being in Christ, partakers of his spirit.

But the Master was more daring than that. Not only did he envision fellowship for his followers, but for all mankind. He made the audacious claim that the entire human race was a family under the universal fatherhood of a God who has made of one blood all men to dwell upon the face of the earth. St. Paul took him seriously. "There is neither Jew nor Greek . . . for ye are all one in Christ Jesus." "He . . . hath broken down the middle wall of partition between us." The missionary movement, perhaps the most significant and promising enterprise on the face of the earth today, bears living witness to Jesus' faith in the brotherhood of all men in God. This plea of Jesus for world brotherhood may once have seemed to us sentimental nonsense. Is not this day declaring it to be soberest common sense? World brotherhood is no longer a luxury, it is the necessity for human survival.

The story has it that someone said to a man from Texas: "I have heard that the State of Texas is so large that all the people on earth could be gotten into it standing up." "So they could," replied the other, "if they were friends." That is precisely mankind's dilemma today. Science has brought us together and we are not friends. The world has shrunk unbelievably under the magic touch of science—distances are no more. We are literally rubbing elbows together. We have physical proximity but we lack spiritual com-

munity. The world is a neighborhood but we lack the spirit of brotherhood.

Indeed, I think science has played a mean trick on us. Just now when it has brought our backyards together it has given us the deadliest of all weapons, the atomic bomb, which by the use of rocket planes we can hurl at each other almost as readily as throwing bricks over the back fence. Science seems to be saying to us: "You will either learn to live together or you will not live at all!"

Jesus' plea for world friendship therefore is no longer optional. It is imperative. The great question for man today is just this: whether or not those who have been brought nigh by science can be brought nigh by the blood of Christ, whether we can discover the universal language of understanding, brotherhood and good will which will drown out the miserable dialects of prejudice, greed and pride. "One world or none"—that is the choice before us. To accept that concept of Jesus and try to make it a reality, that is what is meant by building on Christ the foundation.

III

A third insight of the Master, the truth of which this day declares, is his emphasis upon inwardness; his insistence that the significant changes in life are never those that come from the outside in but from the inside out. Upon the importance of inner change Jesus based his gospel of repentance and his call for a new birth. It was this teaching that aroused the antagonism of the Pharisees whose religion had so largely degenerated into the meticulous performance of certain external rites. They were, Jesus said, like whited sepulchers, beautiful outward but impure within. Upon the necessity and possibility of inner change he proclaimed his gospel of the Kingdom of God. This kingdom, the reign of righteousness and love, could not even be seen let alone be entered except by those who were converted. Thus the Master taught that the only door to a better world was through the inner transformation of human life. Only changed men can change the world.

How this day declares the truth of that insight! If we could only change the world by the manipulation of external forces, what a wonderful world we should have! But each attempt has ended in failure. Consider some of them.

Once we thought that science would give us a new world. This was the superstition we inherited from the nineteenth century optimists, who seemed to believe that as the light of scientific knowledge entered our heads the darkness of sin would be driven from our hearts. They were mistaken. So are we. Science has given us a different world but in no sense is it new. Whereas once the robber would brain us with a club, now he riddles us with machine gun bullets. Whereas once the evil man bent on an evil mission could get to his objective no faster than fifteen miles an hour, now he can get there at three hundred miles an hour. Whereas once in war you would not shoot until you could see the whites of their eyes, now the atomic bomb will flatten a city and destroy a hundred thousand souls in less time than it takes to tell it.

But there is nothing new about this. This is ju "worse and more of it." Mr. Winston Churchill m not have been far wrong when he said, "The Sto Age may return on the gleaming wings of science." it does it will not be the fault of science, which is whol neutral, but of man. When shall we learn that it is n science that determines what man will do but man wl determines what science does?

Again, we thought that economics would give us new world. Karl Marx believed that could we b dethrone the capitalist and enthrone the proletaria the equivalent of the Kingdom of God would com Communism gives us a different world, but it is n new. Communism has some commendable and laudab insights but as it operates by and large in the worl today there is nothing new about it. It is as new a arrogance, stubbornness, stupidity and greed. Com munism is as new as brutality, treachery and tyrann Communism is as new in short as human sin—and the is nothing new about that.

We thought that politics would give us a ne world. When the League of Nations was formed Lor Robert Cecil's brother said to him, "Will your Leagu work?" And Lord Robert replied, "Hugh, does spade work?" The League of Nations or the Unite Nations is but a tool, and while we cannot build a ne world any more than a new house without tools, if w have nothing but tools we shall build neither. If th United Nations works it will be because men make i work, and if it does not work it will be because me keep it from working. This day declares the bank ruptcy of secular statesmanship.

Christianity therefore is vastly more realistic tha secularism. It insists that man has to rebuild himself or rather that God has to rebuild him, before he ca rebuild his world. "Work out your own salvation wit fear and trembling. For it is God which worketh i you . . ." Until man himself is re-created nothing tha man creates holds promise of his salvation. To believ as did the Master that the key to a better world lie in the necessity and possibility of the inner transfor mation of life by God's redeeming grace, that is what it means to build on Christ the foundation.

IV

We mention one more insight of the Master, the truth of which this day declares: his concept of the nature and use of power. The problem of power is one of the major ones confronting modern man. This very age that has brought unparalleled power, has created unparalleled peril. Jesus came into a world in which to be great was to be powerful, and to be powerful was to be tyrannical. Nietzsche with his monstrous doctrine of the superman made the tyrannical use of power the chief end of man. The aim of man according to him is to be strong, and the role of the strong is to oppress the weak.

This has been by and large the ruling philosophy of the world, and how this day declares its inadequacy!

history proves anything it shows that no nation is so ecure as when it stakes its life upon the aggressive : of power. Before our very eyes we have seen this gan philosophy of power not only bring destruction to : three nations that most brazenly espoused it, but ath and unspeakable tragedy to the world. This day clares that it is not by might nor by force but only by new spirit that security is found. "The princes of the entiles exercise dominion over them and they that are eat exercise authority upon them. But it shall not be among you: but whosoever shall be great among you, : him be your minister. And whosoever will be chief nong you, let him be your servant: Even as the Son man came not to be ministered unto but to minister id to give his life a ransom for many."

The very announcement of Jesus' birth symbolized is new concept of power: "Behold, I bring you good lings of great joy, which shall be to all people. For nto you is born this day in the city of David a Savior, hich is Christ the Lord." A Savior who is a Lord. ow strange to apply the words "Savior" and "Lord" the same person! A savior is like a servant, a lord like a master. A savior serves us, a lord rules us. ut that is the mystery of God's revelation—the lord- ip of Saviorhood, the greatness of humility, a new ncept of power; one that reveals itself not in domina- on but in service, God born in a stable, a Savior who a Lord.

In the Book of Revelation the name of the man ho sat on the horse is called "The Word of God." o put the Word of God in the seat of power—where se is there salvation for man? It was Nietzsche who id that the ideal man would be Caesar with the soul f Christ. That is an impossible combination, for if Caesar had the soul of Christ he would not be Caesar. He would be restrained by the thought that humility nd service are the marks that Christ puts on power hen it is informed by his spirit. To believe that and ry to live it out is what it means to build on Christ the oundation.

Here then are four of the insights of our gospel, the ruth of which this tragic and tortured day of ours eclares. If and when we find our way out, that way vill be along this road that Christ has pioneered. First, that the door to life is through spiritual reality; econd, that because man is essentially spiritual, a child f God, he can find life only in community, in fellow- hip with his brother man; third, that the way to this ew world of fellowship is through the inner transfor- nation of life; and fourth, that one mark of this trans- ormed man will be his new concept of power.

As we contemplate these objectives, so great but eemingly so remote, well might we ask with the postle, "And who is sufficient for these things?" And ike him we must answer, "Our sufficiency is of God." Now this day declares that truth! For the paradox of ife today is this, that this very age which proclaims nan's unprecedented greatness in the material world reveals his spiritual poverty and befuddlement. Yet it s our very insufficiency, would we but admit it, that is our most assured ground of hope.

We are being told that there is no defense against the atomic bomb. That is the verdict of the natural man, but it is not true. There is one defense, but it does not lie in the field of physics but of ethics. Our one defense is moral and spiritual regeneration: a world founded on the principles of Christ the foundation and informed by his spirit. This is the gospel of God, the gospel of salvation and therefore of hope.

Can the Christian church by God's help adequately declare this gospel before it is too late? Will the world believe this gospel before it is too late? God grant it may be so.

'Lest We Forget'

By PAUL MINNICH ROBINSON

Deuteronomy 8.

IT WAS a dramatic moment in the history of the children of Israel. Before them lay the culmination of all the hopes and aspirations of generations. Behind them were the misery and oppression of slavery and the weary wanderings in the wilderness. Guided by God, Moses had at last brought his people to the bank of the Jordan. Beyond it was the land that God had promised to their Father Abraham. It was a land flowing with milk and honey, and for them a land of freedom and security. They must have felt like hundreds of immigrants who have come to America felt when they saw for the first time the Statue of Liberty and the skyline of New York, the land of endless opportunity where life could begin again.

At this tense moment Moses preached to his people a sermon, a long sermon, which should be preached again and again from every pulpit in the land. In the wilderness his people were dependent upon God. He had guided them by pillar and cloud and fed them by his own hand with manna. Now the great leader feared that in their new prosperity they would forget the God who had led them to this land. "Beware," said he, "that thou forget not the Lord thy God, lest when thou hast eaten and art full and hast built goodly houses and dwell therein, and when thy herds and thy flocks multiply and thy silver and gold have multiplied, and all that thou hast is multiplied, then thine head be lifted up and thou forget the Lord thy God. And thou shalt say in thine heart, my power and the might of mine hand hath gotten me this wealth."

IN A LAND OF LUXURY

It seems strange that it should be necessary to say these things in such a moment. How could Israel forget its God? Yet Moses knew what every prophet of God

knows, that when life is easy and prosperous we tend to forget our dependence upon him who is the giver of every good and perfect gift. Beware, lest ye forget!

Today we in America are in a period of prosperity unequaled in our history. Never has the income in the average American home been so high. In spite of the increased cost of living many who all their lives have struggled for the barest necessities, today are enjoying luxuries. We have a standard of living undreamed of in other parts of the world. How thankful the American people should be for the abundance of things in this good land! Yet we are not. Instead of turning our hearts to God in gratitude, we have given ourselves more and more to the passions of greed. In this dramatic moment when America and all the world are at the crossroads of destiny, let the words of Moses thunder down upon us through the centuries: "Beware lest ye forget the Lord thy God who hath brought you to a good land, a land wherein thou shalt eat bread without scarceness and shalt not lack anything. For it shall be if thou do at all forget the Lord thy God and walk with other gods and serve them and worship them, I testify against you this day that ye shall surely perish."

BASENESS OF INGRATITUDE

Of all the virtues, gratitude is one of the rarest and most inexcusably so, for it costs nothing to be thankful. Ten lepers once came to Jesus to be healed, but only one of them returned to give thanks to the Great Physician for the restoration of his health. Jesus asked, "Where are the others? Were not ten healed?" One out of ten—that is a rather poor average. Yet I wonder if the average would be that high in America today. How often must Jesus be saying to his people who forget so easily the abundance of life which has come through him, "Where are the others?"

How true are the words of the song of Amiens in Shakespeare's "As You Like It":

> Blow, blow, thou winter wind,
> Thou art not so unkind
> As man's ingratitude. . . .
>
> Freeze, freeze, thou bitter sky,
> Thou dost not bite so nigh
> As benefits forgot.

There is something incongruous about a Thanksgiving *day* in Christian America. Every day ought to be a day of thanksgiving. Yet, were it not for this special holiday, millions of people would give no thought at all to God and his mercy in preserving and sustaining us through another year. Even this Thanksgiving Day, which is uniquely an American holiday, is more and more losing its significance to the man on the street. It has become "turkey-day," or a day for important football games; and millions of Americans will sit down to a sumptuous dinner without even a thought of God, or will hurry off to their afternoon recreation, forgetting completely the purpose of the day. Most of the holidays on the calendar are in celebration of some event. Thanksgiving Day is one of the few that are born of an attitude or a spirit. And unless this spirit is in the hearts of those who observe it the day loses significance completely.

OUR NATION, THEN AND NOW

The Pilgrim fathers came to these shores to esc the tyranny of the Old World. Here on a rugg undeveloped continent they began their life again. he had led Israel in the long ago, so God led our fath through the perils of sea and land to this "Promi Land." By the grace of God they were permitted establish themselves and their families in a new k of freedom, where every man was to be valued for w he was, and where all were to be equal in the sight God and man. They did not forget that it was God v had led them all the way. When they cleared the for and planted the fields, and the earth brought its crease, they lifted their hearts in thankfulness to G for this good land. Thanksgiving Day in America v born out of a sincere appreciation of our depende upon God and heartfelt gratitude for his mercy.

Today the nation has grown to a prosperity a wealth beyond the wildest imagination. But the sp of gratitude is all but gone from our people. What l made the nation great? Our natural resources? C vast industries? Our large farm lands? Our mass buildings? No, mere things can never make any nati really great. "A man's life consisteth not in the abu dance of the *things* which he possesseth." Mater wealth may make a nation powerful, but never gre Greatness is born of the spirit of the people. Our fath have left us a noble heritage in the belief that we a "a nation under God." Our democracy was from beginning predicated upon the conviction that reverer for God was the strength of the state. When that co viction goes, greatness perishes with it.

Yet, every day, God continues to shower his abu dant mercies upon us. They become to us so comm place that we accept them without much thought of t giver and assume that they are just what the wo rightfully owes us. Because they are so much a part daily living we take them as a matter of course, a complain bitterly when we are deprived of them. F miliarity breeds forgetfulness. We would all do well sit for some moment in every day and think on the co monest blessings that make life worth living. M Wiggs in the Cabbage Patch had a favorite song, whi contains the line: "Count your many blessings, see wh God has done." Although the song is not sung in o churches any longer the spirit of it needs to be co stantly in our hearts. The next time you are discourag and feel that the world is against you, and even G has forsaken you, just count your blessings, and y will say with the psalmist, "My cup runneth over."

'COMMONPLACE' BLESSINGS

What would life be like without friends and t joys of home and family? Yet how rarely do we expr our appreciation for those around us whose love ad joy to our lives! Everywhere the earth replenishes t store of men with the abundance of its increase. Y how thoughtlessly we receive the harvest, forgetful him who sends the warmth of summer sun and cooli

showers and who in his infinite wisdom has placed within the little seed the mystery of life.

I visited a woman in a hospital who because of an injury had to lie in one position for more than six weeks. Her eyes were radiantly happy as she exclaimed: "Isn't it wonderful? The doctor says if I am this well tomorrow I may turn over on my side." Who of us has ever realized how important the smallest comforts of life can be? None of us, I suppose, fully appreciates health of mind and body until it is taken from us.

It is said that in a certain town in the mines of southern California, after a heavy rain, a man was leading a mule cart up the principal street when his foot struck a large stone. He stooped down to remove it and found it was a solid lump of gold which had been exposed by the storm. Hundreds of people had passed over it daily, but none had seen its true value. So in our ingratitude do we daily pass by blessings richer than all the wealth of California because they have become life's commonplaces.

ARE WE THANKFUL FOR LIBERTY?

Much is said on every platform about the freedom of this great land. It is a heritage of which we are justly proud and men will lay down their lives to preserve it. Yet I wonder if we are really grateful in our hearts for our liberty. Only those who have had it taken from them can really understand the meaning of freedom. We glibly sing:

My country, 'tis of Thee,
Sweet land of liberty,
Of thee I sing.

But alas! the last stanza of America is too often unknown and unsung:

Our Fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

Perhaps if we had realized more our dependence upon the Author of our liberty we would have been spared much of the blood and sweat and tears of the past decade. We Americans seem to feel that freedom is our birthright simply because we are Americans, and the spirit of genuine gratitude for the opportunities of life, liberty and the pursuit of happiness has been forgotten.

So we could go on almost endlessly naming the blessings of God which ought to inspire within each one of us a thankful heart. We would soon discover a kinship to the little girl who was walking with her daddy one starlit night and began to count the stars. She soon discovered the hopelessness of such a thing and cried to her father: "O dear, I had no idea there were so many."

HOW PROVE OUR GRATITUDE?

But how can we render to God our thanks in the midst of our prosperity? How can we best prove that we have not forgotten him in this good land? The psalmist wrestled with this problem in the 116th psalm. Overwhelmed by the magnitude and multiplicity of God's blessings, he asks himself: "What shall I render to my God for all his benefits toward me?" If God is the creator and the giver of all life, what can we in turn give to God, as though he needed our poor gifts? Then with divine insight comes the answer, "I will take the cup of salvation and call upon the name of the Lord." We best requite our God by taking what he gives us with a sense of the responsibility of using his gifts wisely and well for his glory. God gives because God loves. Love always gives freely because it is love, and seeks nothing but love in return. We prove how highly we value any gift by the way we use it. A husband may give his wife a gift of rare perfume. If she wastes it, no words of thanks can convince him of her gratitude. Her appreciation is best expressed in the careful way she uses the gift and his love is requited simply by the careful use of her treasure.

A poverty-stricken family who, because of the illness of the father, had to struggle for food to feed the hungry mouths of the children, were given a generous quantity of food and a substantial gift of money at Christmas by their neighbors. A day later the neighborhood was flooded with the music of a new phonograph which was purchased with the gift money, while much of the food, uncared for, found its way to the garbage pail. No words of thanks could satisfy the angry neighbors. The misuse of the gifts was the real evidence of their ingratitude.

So God does not ask a polite "thank you" from his people. He rather asks that we show our gratitude by using his blessings for the greatest good of all his children. The best thanksgiving is always thanksliving.

HOW TO SAY 'THANK YOU' TO GOD

In the midst of a world which is suffering the pangs of physical want, we live in abundance. The harvest has been bountiful and our fields and cities have been spared the ravages of war. But from across the seas in Europe and in Asia come the pitiful cries of little children who go to their beds in bombed-out homes night after night, hungry, the unfortunate victims of man's inhumanity to man. Millions in China will starve this year unless help is given by those who care enough to send them food. It is a shameful fact that millions of people in other lands could be sustained in life by what we Americans waste each year. Is it enough for us who look out across the world from our well-fed, well-protected vantage point to say, "thank you" to God for our food, and then neglect or refuse to share it with our suffering brethren? "Whoso hath this world's goods and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?" The spirit of thanksgiving is best engendered within ourselves when we have first shared with our brother. The sensitive Christian cannot with a thankful heart eat cake when his suffering brethren do not have bread.

From almost every pulpit in the land will ascend our prayers of gratitude to God for the freedom of our

democracy. And there we stop, complacent in the feeling that we have discharged our responsibility as patriotic Christians. But how have we used the freedom God has given us? Freedom of religion for too many Americans has meant freedom *from* religion, and freedom from want has meant the satisfaction of all manner of purely selfish impulses. How will God regard our prayers of thanksgiving for the blessings of democracy when we have not yet genuinely extended even basic liberties in our own country to our citizens whose skins are dark? Until these lovely ideals of peace and freedom and democracy become more than mere shibboleths in our society and in the world, our words of thanks for them must not be very convincing in the ears of God.

Would you thank God for health? Then use your health and the strength of your mind and body each day in the service of God and your fellow men. Would you thank God for work? Then let your work be not for yourself or your fellow men alone but for God. Would you thank God for peace? Then be a peacemaker for your God. Our thanksgiving is empty and meaningless until it finds expression in some area of service.

'LEST YE FORGET'

This means that the thankful heart keeps God always in the center of life. All things begin, continue and end in him. When he is lost from sight and forgotten, man cannot be right with his fellow men, for thankfulness not only involves the sense of dependence upon almighty God, but a passionate love and concern for the human family. No wonder Moses pleads with his people: "Beware, lest you forget the Lord your God." In forsaking God, man always forfeits his greatest good and the possibility of being his truest self.

Most of the ills of the world can be traced to man's ingratitude, and the loss of the sense of the sovereignty of God. Men and nations become decadent when they grow proud and self-sufficient in prosperity.

> If drunk with sight of power, we loose
> Wild tongues that hold not Thee in awe,
> Such boastings as the Gentiles use,
> Or lesser breeds without the Law—
> Lord God of Hosts, be with us yet,
> Lest we forget—lest we forget!

The Lord our God has brought us to a good land, a land flowing with milk and honey, where we may eat bread without scarceness. "Beware that thou forget not the Lord thy God, lest when thou hast eaten and art full and hast built goodly houses and dwelt therein, thine heart be lifted up. And it shall be if thou do at all forget the Lord thy God and walk after other gods and serve them and worship them, I testify against you this day that ye shall surely perish."

IT IS the task of religion to produce in men's minds and hearts the spirit which will motivate their practical actions, which will make them think in large terms and have faith in their ability to achieve great ends.

HERSCHEL JOHNSON.

The Modern Mission of Protestantism

By JOHN W. HARMS

I MAKE no apology for raising some questions with you about the modern mission of Protestant Christianity. I am persuaded that for too long we have been indifferent to the inherent genius of the faith which is our inheritance from the Reformation. The time has come when it is important for the welfare of Western civilization as well as for the cause of Christ to examine this matter and achieve if we can a sense of direction for the future.

Has the Reformation spent itself? Does Protestantism have a mission which is relevant to life in the twentieth century? Are its ideas and experience and future possibilities needed for the preservation of freedom and democracy in this hour of fateful, world-threatening crises?

These are probing questions which you and I should face realistically. The right answers such as enlightened Protestants can give will be a great blessing to civilization. The wrong ones furnished by ignorant and misguided Protestants, the fascist minded, the communists or the bigoted—whether they be Protestants or Roman Catholics or Jews—will create a crop of religious and social tensions which will be disastrous. They can mean the loss of our freedom and democracy.

I

THE ISSUE IN THE REFORMATION

The first thing we must understand about the Reformation is that it was more of a revolution than a reformation. This was not apparent to Luther and his associates, but you and I can see it clearly today.

For two hundred years before Luther a constant struggle had been going on within the Roman Church between the reactionary papal party and the democratic forces represented in the conciliar movement. The papal party wanted to centralize power in the pope. The conciliar or democratic movement insisted upon placing ultimate ecclesiastical authority in general and representative church councils.

About 1480 the pope condemned and prohibited any appeal to a general council of the church. It seemed that the forces of reaction had won and that democratic forms of religion were forever lost, until Luther and the Reformers came along about fifty years later. Professor Gifford is right when he says that "Having evaded reformation in the fifteenth century, the leaders of reaction brought on a revolution in the sixteenth."

Luther did not understand fully the radical, revolutionary principle involved in his actions; nor did any of the other early Reformers. As a matter of fact, it is

oubtful if we understand it as well as we should. Their aim was to reform, to cleanse. Luther was mazed at the furor he caused and was grieved by it. He offered his apologies to the pope, and tried hard to void an open rupture in the church. The Reformers ought to purify the church and Christian faith by stablishing at least three principles as the essence of undamental Christianity. They said:

First, that the Scriptures, rather than the pope, were he final authority for Christian living. Protestants re well acquainted with this axiom of the Reformation, which we call the authority of the Scriptures.

Second, that the ultimate reality in man's relationship to God is faith, not the discipline or requirements f the church. The theologians call this doctrine "salation by faith," which doesn't mean a great deal to nany Protestants today, but it carries a tremendous dea.

Third, that the people are directly responsible to God or their spiritual welfare and status, and do not need he assistance of a special priesthood to mediate to them he favor of God. The theologians call this doctrine 'the priesthood of all believers," another term that loesn't mean much to most of us, but it is one of the cornerstones of freedom of religion.

Now these Reformation principles in themselves contituted a radical departure from the current practice n the church of that day. But the basic assumption on which they rested was of even greater importance. It goes back to the struggle between the totalitarians and he democrats of the two preceding centuries.

By the very act of challenging the authority of the pope and the church to hold the mind and spirit of he people in bondage, Luther and his associates brought about a revolution. They established the principle of freedom and responsibility for the individual man himself, which is a cornerstone of democracy in religion, is well as a chief bulwark of political democracy.

Too many Protestants have had their eyes on the content of the controversy which raged in those early years and have missed that which even Luther himself missed: human freedom was the dynamic factor in the Protestant movement. Too often they have not practiced freedom and its implications in their relations to one another. Having won for themselves new insights into the nature of Christian faith, they immediately organized their newly won truth into closed authoritarian systems of thought or creeds which they would not allow to be challenged by the principle of free inquiry that had brought them into existence.

This has been and is yet a source of great weakness in Protestantism. But the principle of freedom had been released and could not be bound again in spite of the unwitting efforts of even its liberators to do so. Whether men are ever again bound in intellectual and spiritual slavery will depend in no small measure upon the capacity of Protestant Christianity to realize the depth and breadth of its own relationship to the ongoing struggle for human freedom.

II

TODAY'S PROBLEM

Make no mistake about it; the underlying issue of the modern world is the same as it was in Luther's day: human freedom. The struggle today is between totalitarian and democratic protagonists. Protestantism will achieve a dynamic leadership in the future if it joins the issue of modern life on this level and provides the religious sanctions for today's struggle of the human spirit for freedom even as it did in Luther's day.

This task of the Reformation remains unfinished; unfinished within itself, within Roman Catholicism and within contemporary life. The spirit of totalitarianism is still a part of the attitude and practice of many Protestants and Protestant institutions, and the repudiation of freedom and democracy is as firmly entrenched in the practice of the Vatican as ever before.

A Pastoral Prayer

By ROY C. HELFENSTEIN

O GOD eternal, we know Thee by many names, but we know Thee best by the name Father. We come to worship Thee that in all the experiences of everyday life we may exercise a filial trust in Thee and a fraternal attitude toward all mankind.

We rejoice in the revelations of Thyself to us in all Thy works of creation. In the providence and beauty of nature, in the records of history, and in the words and deeds of Thy servants of the past and of the present, Thou hast revealed Thyself to mankind. But most of all we rejoice in the revelation of Thyself in the life, the love, the teachings, the ministry and the sacrifice of Jesus Christ.

We thank Thee for the many blessings we have received from Thee—for life and health, for home, for friends, and for the consciousness of Thy love which makes life rich in meaning.

Forgive us our sins, we pray Thee, and make us alert to discern between right and wrong—between the higher and the lower, between truth and error; make us strong to resist every temptation and eager to do the right.

Bless the sick, the sorrowing, the careless, the indifferent. May Thy blessings be upon all the churches of our community and of the world. Direct and empower Thy servants everywhere. Hasten the day when Thy will shall be done on earth as it is done in heaven. And grant that each of us shall put the Kingdom of God first in our thoughts and in our plans. In the name of Christ, we pray. Amen.

The spirit of free inquiry has not yet become the characteristic mode of thought even in our most forward looking denominations. Even the sons of the Reformation have not claimed their full birthright of freedom.

Furthermore, totalitarianism, never wholly defeated, is resurging in today's world with such vigor that the practice of freedom and democracy is in danger of perishing from the earth.

Visualize this tremendous swing in the pendulum of history. Four hundred thirty years ago, at the time Luther nailed his ninety-five theses to the door of the Castle church in Wittenberg, the world's culture was unified by the philosophy and theology of Thomas Aquinas. The totalitarian organization and power of the Roman Catholic Church held it together. There was order and a certain amount of stability and security in men's affairs. True, the storm was gathering and this unity was soon to be broken, but throughout the Middle Ages society was integrated into a unified whole.

Then the pendulum began to swing toward individualism and freedom and democracy. For four centuries the Renaissance and the Reformation played havoc with the totalitarian ideas and forms of social organization which characterized the Middle Ages. Only the Roman Catholic Church has survived it, and she only with drastically reduced power and many changes in temporal form.

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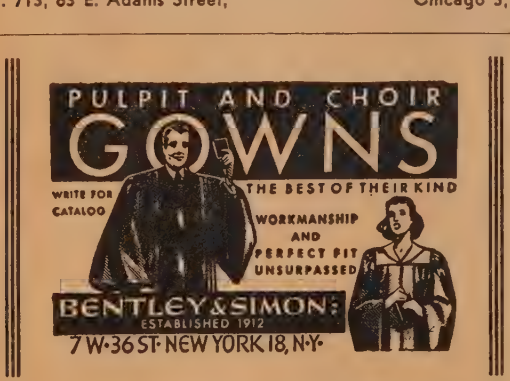


The basic ideas of this period of Western histo have come to fruition in our own nation, and wi significant results: New patterns of political, religiou educational and social organization have emerged.

But now we have come to the time when the pe dulum is swinging back toward greater unity a centralization of authority. The ideas of freedom a democracy are being challenged as inadequate. T people of some nations, faced with the necessity of s curing united, decisive action in order to solve some the elemental problems of survival, have in desper tion adopted various forms of totalitarian social a political organizations: fascism, nazism and comm nism.

If we are realists, we will recognize that there ha been abuses in the practice of freedom against whi the world is now reacting. This is to be expected. Me and nations cannot be laws unto themselves, servi their own selfish ends, as has too often been the cas They must accept their share of the common respons bilities of life. No longer will the world tolerate a individualism which is devoid of social responsibility.

It is now being determined in the crucible of hi tory how far in the direction of totalitarianism t pendulum will swing. Will the reaction become a co pletely radical and revolutionary overthrowing of fre dom and democracy in all its forms? Or will it finall become a wholesome corrective of an excessive ind vidualism which needed to be disciplined?

Certainly, blind reactionary opposition by Protesta churches will neither prevent the trend nor influenc it greatly. The social forces at work in the twentie century are just as deep-lying and stubborn, and to considerable extent as justifiable, as those which r sulted in the Reformation in the sixteenth century. T situation calls for a social force which is committe without reservation to the cause of human freedom b which recognizes the need for a common acceptanc of responsibility for solutions to the pressing proble of human welfare.

The free churches of Protestantism are equipped wit the ideas, the experience and the spiritual resources t provide this kind of stabilizing leadership. This is th mission of a dynamic Protestantism in our moder world.

III

TODAY'S MISSION

Briefly, there must be three emphases in the moder mission of Protestantism if it is to serve as the "dy namic stabilizer" of social organization in the comin centuries.

1. *It is the mission of Protestantism to demonstra by its own life that it is possible for society to have o der and cohesiveness and at the same time to have fre dom.*

In the light of this requirement the sectarian de nominationalism of the past four centuries stands con demned. The world may not deliberately destroy ex cessive individualism in religion but it surely wi relegate it to a minor eddy in the stream of histor Undisciplined individualism as expressed in the multipl

cation of sects, in the unlimited exercise of denominational sovereignty and in selfish preoccupation with the building of institutional strength, is on the way out.

Here the profound significance of the ecumenical movement comes into clear visibility, for it represents an increasingly determined and successful effort of the free churches to transform their sectarian denominationalism into an ecumenical fellowship.

The world is searching frantically for order, i.e., for unity, in many aspects of its life: in education, in local community organization, in civic and national as well as international affairs. The United Nations symbolizes perfectly the desperate nature of the struggle to bring order into modern life. Unless the search is successful, chaos and destruction are ahead for the human race. To avoid disaster will it be necessary to sacrifice freedom?

The life of the free churches of Protestantism is a laboratory out of which it is possible that a convincing witness to this deep need of the world may issue. If through the ecumenical movement the free churches can demonstrate locally, nationally and worldwide that it is possible to have unity in social organization without sacrificing human freedom, a tremendously constructive leadership will have been given at one of the crucial moments of all history.

2. *Also, it is a high mission of Protestantism to witness to the place of individuality in a collective society.*

We have seen that the world is reacting against an undisciplined individualism in its search for more highly integrated forms of social organization. Honesty requires the admission that this is a sound reaction. Individualism without social responsibility becomes license.

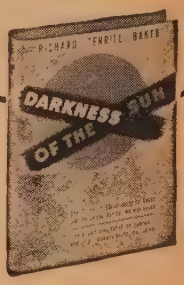
Jesus taught the primacy of the individual person, but he also clearly stressed the fact that the individual person has responsibilities for his fellowmen, i.e., he has a social responsibility. This facet of the Christian gospel must be stressed in the future as has not been the case in the past. A "socialized individuality," as has been suggested by Irvin E. Lunger, is the goal toward which Protestantism must work.

This is indeed a problem which belongs peculiarly to Protestantism. We have no right to insist upon freedom if its use cannot be disciplined to serve the common good.

Protestant Christianity, however, has the answer to this problem when its doctrine of the priesthood of all believers is translated into the practical terms of everyday life. In the last analysis, a sound world order (likewise moral order in the local community), can be created only if individual persons have a sense of moral order in human relationships and are capable of assuming their responsibilities as citizens. Individual citizens acquire this ability through the actual experience of having responsibility. There is no short cut by way of dictatorship or authoritarianism.

Furthermore, Protestantism has demonstrated on a fairly extensive scale that this doctrine of the priesthood of believers can be translated into responsible citizenship through education and worship, fellowship, evangelism and social action. Our failures can be traced in part at least to our reliance upon practices which

WHAT OF THE CHURCH IN JAPAN DURING THE FOUR BLACKED-OUT YEARS?



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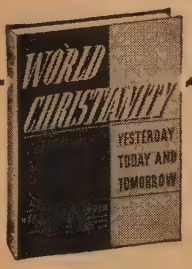

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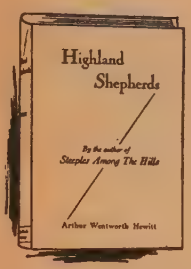

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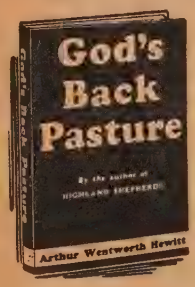

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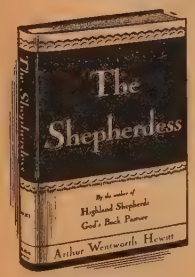

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are less than creative and democratic in their quality.

These processes must be refined and intensified to make them adequate for the undergirding of democracy. The churches must lead out in an intensified program of citizenship training which will contribute intelligent Christian leadership for moral order in community life. At the same time we must avoid the opposite extreme of excessive individualism which is the regimentation of the individual and his exploitation by society. Protestantism must champion the proper balance between the rights of the individual and the claims of society upon him for the common welfare.

3. *Protestantism with a sense of its modern mission will accept unitedly a crusading responsibility for the creation of moral order in the corporate life of the community on the local, the national and the world levels.*

Moral order in the corporate life of the people has always been an essential to the good life. But in the kind of a collective society which is now emerging, its significance will increase.

Only by placing their unified leadership for spiritual ideals in human relationships at the very center of the forces of power which are shaping the economic, political, educational and cultural life of the people, can the free churches hope to influence them for righteousness.

Protestantism must continue to have a passion for the individual souls of men, but it must also have a passion for the salvation of men's collective relationships. This mission must be projected with statesmanship and power. Only in this way can there be created the spiritual foundations of moral order which will sustain the democratic way of life. The religion of democracy must breathe the spirit of democracy; it must accept responsibility for ministering to the spiritual needs of the masses of people and their corporate life; it must strive constantly to enthrone righteousness in the affairs of men: in race relations, in management labor relations, in civic and political life, and in the very structure of our vocational, economic and social organization.

In conclusion, we may say that as nearly as any one issue can be singled out and declared to be paramount in the modern world, that issue is this: *In its search for unity and order, will the world sacrifice freedom and democracy?*

We may also say that the free churches of Protestantism are prepared by ideas and experience to tip the scales of history in favor of freedom if they choose to do so. Let them demonstrate among themselves that there is a spiritual principle in Jesus Christ by which society can be organized which will bring the two values of unity and freedom into proper relationship to each other. Let them solve the problem of the individual's place in society, and let them accept responsibility for spiritual leadership in the social order.

No higher mission can be conceived for Protestantism. As a matter of fact, it literally holds the destiny of the world in its hands.

There are good grounds for believing that it will measure up to this obligation; that the historians of the future will look back upon the twentieth and twenty-

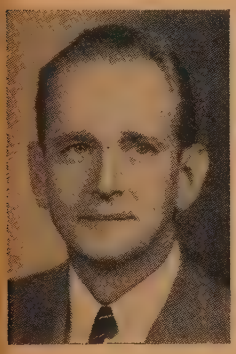
first centuries and be able to observe that before it was too late, the sons of the Reformation caught a vision of an ecumenical Christianity with a dynamic sense of mission to community life and thus saved the practice of freedom and democracy for countless unborn generations. This is the modern mission of Protestantism.

Thanks Be to God!

By GEORGE McNEILL RAY

But to God thanks, to him that gives to us the victory through Jesus Christ our Lord. I Corinthians 15:57.

THE SONG of the harvest is essentially a song of thanksgiving. As we gather the increase of the earth this season of the year, we are reminded of the eternal goodness and providence of our Heavenly Father. The high-piled treasuries of grain, produce and ripened fruits are striking testimonies to God's beneficence bestowed upon the honest labor of his creation. Man's highest achievement is the recognition of the Giver of all good gifts, and the giving of thanks to the Dispenser of all blessings. Harvest, then, becomes a song of thanksgiving, and the song of thanksgiving strikes a triumphant note of victory.



In I Corinthians 15:57, Paul comes forth with logic which bursts into picturesque rhetoric. Always happy and eager to sway, Paul's heart and soul are lifted up and beyond human thought. At a time when he is inspired above human level, he begins to sing! No other passage in all the apostle's writings surpasses this portion in the kindling of the flame of inner emotion and feeling by which he attempts to give direction and drawing power to the life to come. Paul throws the spotlight upon this victory of life over death, which is, in reality, the harvest season for the souls of mankind. Like the seed which is sown in the field, it dies, but eventually bursts forth from its earthen tomb, ripened and ready to be gathered in due season.

DYING TO LIVE

Man's state on this earth is marked by corruption and immortality. We actually live a dying life, yet we carry all the while the eternal seed of our immortality. "We shall all be changed, in a moment, in the twinkling of an eye . . . for this corruptible must put on incorruption, and this mortal must put on immortality . . . death is swallowed up in victory." "But to God thanks, to him who gives to us the victory through Jesus Christ our Lord." Paul must have anticipated the immeasurable delight in the promised release from his earthly infirmities, from his innumerable sufferings to

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which his mind and body were subjected even unto death—yea, even unto the actual sting of death.

We do not escape conflict or struggle. Paul, on his journey to Rome, was not carried above the tempests and storms, nor out of reach of prevailing, powerful enemies. On the contrary, it was a difficult road, hazarded at every turn with inescapable treachery. Paul affirmed: "persecuted, but not forsaken, . . . cast down, but not destroyed, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifested in our body." Even death will overtake us and cast us down, but death cannot destroy, for we have "the victory through Jesus Christ our Lord."

THE VICTORY IS GOD'S

Our source of victory is God. He is the Author and Founder of our victory. "Thanks be to God who giveth us the victory." There is no power known upon this earth which could have given us this victory other than God. No other power could have put to flight enemies so cunning, rancorous and deadly! But we have a Mediator in the divine person of Jesus Christ, who first conquered *for* us, *in* us, and *through* us this would-be enemy. Nearly two thousand years ago, one bright and glorious morning, the Master dealt the death blow, once and for all time, to this enemy. The Master's resurrection sealed our victory for all time to come!

No wonder Paul sang! No wonder the Christians down through the ages have joined in this triumphant chorus! No wonder we offer thanks to God for this victory!

> Hell and thy sins resist thy course,
> But Hell and sin are vanquished foes.

Let the heavens ring out with echoes around the throne of God, breaking in triumphant waves across the world's vast domain. In the spirit of thanksgiving to God, "this my song shall ever be": "to him that gives to us the victory through Jesus Christ our Lord."

The First Thanksgiving

A Sermon for Children by Roy A. Wilson

A LONG TIME ago, so long ago that this church wasn't here, and before the houses and stores and streets of our town were here, all of this was just open country, covered with great trees. So long ago it was that in most of America nobody lived but the Indians—that long ago some people came from across the sea to make their homes here. They came

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in a little sailing ship that took a long time to come from England, so that they were very glad to see land at last. But what a land it was! It was the beginning of winter and snow covered the ground. As far as they could see was a great forest, and nobody knew what wild animals lived there—or what wild Indians, for that matter! It was all new and strange and scary.

But the Pilgrims—as they were called—landed from their ship and set bravely to work. They cut down trees and from them made log houses in which to live. The men hunted wild animals for food. The women cooked and sewed and stored up the food the men brought. And, I'm sure, the children must have helped pick berries and gather nuts in the forest. The Indians were friendly and helped with the hunting. So they managed to get through the long, cold winter, though many were sick and many died.

The ship had been sent back to England carrying letters to friends, asking for food and supplies. But it was gone so long that many thought it lost and never expected to see it again.

But the Pilgrims went on doing the best they could. And when spring came they planted corn and vegetables and cared for them as they grew. The soil was so rich that everything did well, so that they had wonderful crops.

Then one day some boys playing on a high hill by the sea saw away off on the water a tiny speck, which they knew must be a sail. They went running to tell the grownups, and soon everybody had left whatever he was doing, to hurry to the shore to await the ship. At last it came sailing in, and on board were the things they needed: food and clothing and tools. It also brought friends from their old home. So, of course, they were all very happy. They knew that God had taken care of them.

They all wanted to thank God. So their leader, William Bradford, set a special day apart as a holiday and asked everybody to go to church. And on that first Thanksgiving Day all the Pilgrims went to church and thanked God for his goodness to them.

Then they had a grand Thanksgiving dinner—the first. They invited the friendly Indians, and everybody had a good time. I think the boys and girls must have enjoyed the holiday more than anybody else, for I know they like to eat good things, and I'm sure they like to be in church with older folk to worship God.

All of this was a long time ago. But every year the President of our nation sets a day as a holiday—Thanksgiving. And we are reminded to thank God for all the good things he has given us, and for his care of us.

If, instead of a gem, or even a flower, we should cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.

George MacDonald.

To finish the moment, to find the journey's end in every step of the road, to love the greatest number of good hours, is wisdom.

Ralph Waldo Emerson.

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The Heresy of 'Rural Inferiority'

By ARTHUR WENTWORTH HEWITT

THE most disheartening problem of any rural pastor is to maintain his morale against the pressure of a fashion of thought which is uniform, universal and false. The thought pattern is this: Great achievement in the ministry is necessarily urban. It is good for a young man to begin his ministry in the open country or the small village, but if he is really to amount to anything he will be promoted (1) to the city church, for only there do we find the great men of the ministry.

To be sure, nobody says this openly. With equal certainty, anybody would deny that he held such a view, and would tell a rural pastor—I have heard it said a thousand times with all condescension—what a noble work he is doing, but that same rural pastor will be considered inferior, nevertheless.

Ambrose Bierce has a story about "The Damned Thing," an invisible something which makes its terrifying depression in the grass as it passes—and what weird thing it is, God knows! "It is terrible, insupportable!" someone cries. "If these amazing experiences are real I shall go mad; if they are fanciful I am mad already." A man is torn to his death but no eye can see the terrible thing which has torn him.

● *The Choice of Bishops*

This other "damned thing" which takes the heart out of rural preachers is intangible, too, but never doubt it is there, haunting, immortal. If you do not believe it, consider things like these:

Dr. Mark Dawber, of the Home Missions Council, is a member of the Wyoming conference of the Methodist Church. This church is administered by bishops. Dr. Dawber, having the right vision of rural values and realizing that his denomination was overwhelmingly rural, wrote years ago in *Zion's Herald* advocating the election of some rural pastor as bishop. The reaction to this was meant to be kindly, but it was pointed out that rural ministers were worthy people, yet when the leaders of the church were to be chosen it was necessary to elect men of high ability and experience! This naive answer was all the more deadly in its insult because it was kindly meant, and was made in invincible ignorance. We rural folks have plenty of men who would adorn the office—what man more than Dr. Dawber himself?

● *The Famous Lectureships*

Another glaring instance of how the "damned thing" passes invisible over the grass is the Lyman Beecher lectureship on preaching at Yale. Do you know of any rural pastor who was ever asked to give those lectures, despite the fact that the overwhelming majority of preachers is rural? Why? What reason could possibly exist for an exclusion which cries aloud to high heaven, except the belief that all the wisdom is in the city pulpit, and that rural preachers do not have ability to fill such a high lectureship? Well, I wouldn't myself select by lot a country preacher for this task, though surely that would be as safe as an urban raffle, but I am perfectly confident that Pat McConnell, Dutton Peterson, Donald Fraser or a dozen other rural men could put sparkle into these famous lectures. This illustration, chosen from Yale because that particular lectureship is homiletical, might have been drawn from other college foundation lectureships.

Have rural preachers ever given the Cole lectures at Vanderbilt, the Jarrell at Emory, the Fondren at S. M. U., the Merrick at Ohio Wesleyan, the Mendenhall at De Pauw, the Ingersoll at Harvard, or any others? Why not? There is but one answer. Intellectual power is not expected in the rural parish. If the intellectual power were gigantic, it would not be recognized in that location. The fact is that some rural preachers are already attaining a far wider recognition than these supposed honors can give; though the attitude of the rules of the Sanhedrin still proves my point.

I once used the foregoing illustration before a ministers' meeting at a great university. The dean of the university was so impressed that he got up and proposed—what? That the university should have a lectureship to be filled by rural men—not that any rural man should be invited to give lectures on the honored foundation already existing!

● *'Promotion' to City Churches*

This quarantine treatment by our best friends is another evidence of how deeply the invincible heresy has gone. Once the *Pulpit* published a rural number—all the sermons by country ministers. This was worlds better than being ignored as we usually are, but what would really lift the rural ministry into respect is not to publish the sermons of country ministers in a special quarantine number, but to let them appear (as might be the case in dear old Scotland) side by side with those of the best city pastors.

After I was myself known all over Methodism for my joyous determination to spend my ministry in the country, I was offered a city pulpit by my district superintendent on the ground that I had been faithful to the rural church so long that I "deserved a promotion." I had not even been able to convince my own superintendent of my sincerity. The hideous heresy was so haunting that he just could not believe that anything else was real. And how recklessly the appointing powers will pepper the rural pulpits with incompetent pastors whom they never would think of putting in fine city pulpits! The point is not that they *do* it—they may not be able to avoid doing it; it is that they do it as if it were the natural and expected thing.

● *No 'Mature Leadership' in Rural Churches!*

One supreme illustration of the weird way in which the "damned thing" will pass over the most impossible places. I am writing this in the Cornhusker Hotel in Lincoln, Nebraska, at the close of the National Rural Life Conference called by the bishops of the Methodist Church. This conference is the most significant rural event I have ever known. So far as I have been able to observe it, the conference has been perfect in its sincere holding to right rural ideals. But even here in the Foreword to its program these words which I have underlined appear: "The urban church must continue to furnish resources of money *and mature leadership;* the rural church must continue its peculiar and essential contribution to rural and urban community alike."

Even here at the summit of rural vision, the "damned thing" depresses the grass, with the implication that the city, not the country, is alone competent for the leadership of rural life. The hideous heresy walks in and sits down on the very throne of the

ngdom organized to destroy it, and
) man seems to see it. "Mature lead-
ship" for the rural church to be
rnished by the city! This in face of
research which has revealed that
ghty per cent of the leadership of
is nation, rural and urban, rises out
rural places!

● *What About John Frederick Oberlin?*

The "damned thing"—the devas-
ting heresy of rural inferiority—
as perennially invaded country life
self. If a young minister is rising
) brilliant success, more likely than
)t, instead of rallying to hold him
)r a long pastorate, or for life, his
vn members will take it for granted
at he is too gifted to remain among
em and must go to the city. So
rough their own lack of vision the
)ung pastor goes on—to success in-
ed, but to an ordinary common-
ace success—instead of achieving in
e great neglected countryside a
ansforming and world-famous suc-
ss like that of John Frederick Ober-
n who was wise enough to know
herein supreme achievement lay.
Whatever you country preachers read
neglect, read *The Story of John Frederick Oberlin,* by A. F. Beard,
you want a full and complete an-
ver to the problem of the "damned
ing."

How can morale in the rural min-
try be maintained against this in-
ngible tyranny, this vital, immortal
plication of inferiority? Bliss Car-
an writes of an artist, shocked by
e discovery that the beloved com-
anion of his ideals has abandoned
em for worldly ends. He mourns:

ow almost no one understands
he unworldliness that art demands!
ow few have courage to retain
hrough years of doubtful stress and
strain
he resolute and lonely will
) follow beauty, to fulfill
he dreams of their prophetic youth
nd pay the utmost price of truth!

ow few have nerve enough to keep
he trail, and thread the dark and
steep
y the lone lightning-flash that falls
hrough sullen murky intervals!
ow many faint of heart must choose
he steady lantern for their use,
nd never, without fear of Fate,
e daring, generous, and great!

● *Ignoring a 'False Standard'*

Still, wherein lies the answer? So
ear us, brothers, that we look right
ast it, all unseeing. I have seen peo-
le puzzle themselves for half an hour
ver this riddle: "Who was the taller,
hakespeare or Napoleon? You must
nswer in one word and use the name
f an English poet." The answer is
anded out boldly in the question it-
self, so of course folks look else-
where.

The answer to this other riddle is in ourselves. A man great enough to be the kind of country pastor I am thinking about will have something in himself which I call *internal majesty,* by which he can serenely ignore the generally accepted false standard, until at last it will be seen how royal and right he was to be true to his vision.

Vision, not dream! For the salvation of his morale is in his sure knowledge of reality. Common rumor may call the city parish the greater work, the wider field.

● *The Question of 'Larger Fields'*

Sure enough, Riverside Church, New York, is larger than Riverton Church, Vermont. In either direction you may quote the great against the small. So also is it a rare city church which can be compared with the great New Providence Church in the open country in the Valley of Virginia. But on the average you will find something like this: In Montpelier, capital city of Vermont, is Trinity Church with a constituency of 1,000 people. Twice I declined its pastorate, for I was in the rural church of Plainfield which had a constituency of 1,250 people. Mine also was the church at Adamant, with several hundred more, and whatever pastoral service was done in two neighboring townships where churches had closed. Rumor persisted in wondering why I declined the "larger field," but I ignored rumor for I knew the reality. There exists no greater field than the average rural parish. And no greater reward than serving there, for "the man o' independent mind."

At the Council of Southern Mountain Workers in Knoxville, Tennessee, I was asked, "Are you serving in your native place?" I answered: "Mercy, no! My church is *four miles* from the house where I was born." At least I can live in the mountains I love so much that I account my own long-continuing rural pastorate the greatest blessing in the great church to which I belong. It has in its gift nothing which I desire so much as that which by God's mercy I have already long enjoyed.

Prayer of the Rural Pastor

By Arthur W. Hewitt

ALMIGHTY GOD, whose garden was Eden, whose righteousness is like the great mountains, whose glory the heavens declare, we thank Thee for calling us to preach Thy gospel in the green places of earth, where the songs of the birds and the music of the winds in the pines are never drowned by the roar of the street. For the beauty of the earth, we thank Thee. For the holy quiet of dawn over the waking world, for sunrise and the falling of the rain, we praise Thee. For silvery choirs of frogs in the swale, for hermit thrushes in the forest at twilight, we praise Thee. For moonrise on the mountains, for lonely blue lakes, for the forests which shine in October with all the colors of Thy heavenly city, O God, we glorify Thy holy name.

Almighty God, whose only begotten Son Jesus Christ was despised and rejected of men, we thank Thee for making us shepherds of the poor and the humble. We thank Thee that in the divine dignity of serving the most unwanted places of the church, Thou hast spared us the shame of having it supposed that any place or appointment is worthy to confer honor on those whom Thou hast already honored with service among the despised and rejected of men. Hold our hearts fixed to Thine approval, O Lord most high. Amen.

From **God's Back Pasture**

☆ WHO'S WHO IN THIS ISSUE ☆

Following pastorates in Marion, Ohio, and Greeley, Colo., Rev. ALFRED W. SWAN went to First Congregational Church, Madison, Wis., in 1930. He has a wide hearing among students of the University of Wisconsin. He is a member of his denomination's Council for Social Action, the American Civil Liberties Union and other organizations seeking social and national betterment. He is a director of the Chicago Theological Seminary. His later education was received at Wooster College, Western Theological Seminary, McCormick Seminary and Union Seminary in New York.

Graduating from Denison University, Rev. HAROLD C. PHILLIPS received his M.A. degree at Columbia and his B.D. at Union Seminary. Ordained in the Baptist ministry in 1922, he held a brief pastorate in Mt. Vernon, N. Y., and since 1928 has been minister of the First Baptist Church in Cleveland, Ohio. Among his books are *Seeing the Invisible* and *Life's Unanswered Questions.*

In 1940 Rev. PAUL MINNICH ROBINSON *was* called to be pastor of the First Church of the Brethren at Hagerstown, Md., which is the largest congregation of his denomination. He represents the Church of the Brethren on the executive committee of the Federal Council of Churches and is a member of its commissi on religion and health. He was awarded his Th.B. fr Princeton Seminary and his Th.M. from the Luther Seminary in Philadelphia.

Since 1943 Rev. JOHN W. HARMS *has been* ecutive secretary of the Church Federation of Chica Previously he was secretary of the Council of Church and Christian Education of Maryland-Delaware for fi years. He was at one time president of the Associati of Council Secretaries. He is also chairman of the Inte national Council of Religious Education's committee the community approach to religious education. He is graduate of Phillips University and has taken gradu work in Auburn Seminary and the University of Chica

REV. GEORGE MCNEILL RAY *is minister of Coc* nut Grove Baptist Church in Miami, Fla.

REV. ROY C. HELFENSTEIN *is minister of the Fi* Congregational Church, Mason City, Iowa.

REV. ARTHUR W. HEWITT *is minister of Rive* ton Church in Vermont and author of important boo on the work of the minister.

REV. ROY A. WILSON *is minister of the First Pr* byterian Church, Sigourney, Iowa.

TITLES AND TEXTS ☆ WHAT PULPIT READERS ARE PREACHING ABOUT

FRED R. HARRISON, Dist. Supt. Methodist Church, Pine Bluff, Ark. "Victims or Victors." I John 5:4—" . . . and this is the victory that overcomes the world, even our faith."

LOUIS T. MERRILL, Beloit College. "Pilgrim Courage." Ezra 8:21—"And there at the river, by Ahava, I proclaimed a fast, that we might humble ourselves before our God, and seek of him a right way for us, and for our children, and for all our substance."

JOHN A. MACLEAN, Ginter Pk. Presbyterian, Richmond, Va. "The Generations to Come." Psa. 78:6—"That the generation to come might know."

LOWELL R. DITZEN, First Presbyterian, Utica, N. Y. "When Religion Doesn't Pay Off." Heb. 10:35-39—"Cast not away therefore your confidence which hath great recompense of reward. . . . We are not of those who shrink back and are destroyed, but of those who have faith and keep their souls."

FOR YOUR SERMON AND TEXT

. . . . . .

Title of sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

FRED E. LUCHS, Community Presbyterian, Athens, "The Good Which Evil Can Do." "Evil, Be Thou M Good." *(Paradise Lost)*

JAMES C. PERKINS, Union Congregational, Phoenix, Ar "A Delinquent Parent." I Sam. 3:13—"For I have to him that I will judge his house forever . . . because l sons did bring a curse upon themselves, and he r strained them not."

PAUL MORRISON, Trinity Methodist, Highland Park (D troit), Mich. "Adventures in Good Living." John 12: —"If any man serve me, let him follow me; and whe I am there will my servant be, him will my Fath honor."

D. W. CHARLTON, Mt. Olivet Methodist, Manteo, N. "Wanted—The Uncommon Man." Isa. 42:1—"Here my servant whom I uphold, my chosen one, my hear delight. I have endowed him with my spirit, to car true religion to the nations."

DAVID E. BERGSTROM, Bethany Covenant, Miami, F "When God Exposes Our Religion." Isa. 57-12—"B I will expose . . . this religion of yours." (Moffatt)

ANDREW P. BURTON, Lefferts Park Baptist, Brookly N. Y. "Invisible Means of Support." Isa. 45:5—"I ha girded thee though thou hast not known me."

ROBERT P. TURNER, Methodist, Beaufort, S. C. "T Christian's Peace." John 16:33b—"These things ha I spoken unto you, that in me ye may have peace."

ROWLAND HILL, Bethel Methodist, Pueblo, Cal. "T Beauty of Goodness." Matt. 5:14—"Ye are the lig of the world."

THE EDITOR'S PAGE

The Event of the Month

FOR MORE than twenty-five years we have been hearing about the "South India Scheme" to bring together four denominations in a united church. That word "scheme" is merely British for "plan" and does not carry the ambiguity which it has taken on in American usage.)

outh India Churches chieve Union

The far-reaching significance of this proposed union lay in the fact that involved churches which had so far been unable to ree, even theoretically, on a basis of union. But on ptember 27, the union of these churches was actually nsummated in an impressive service held in St. eorge's Cathedral in Madras. The uniting churches e: Anglican, with 499,966 members; Methodist, ith 224,656 members; South India United (includ- g Congregationalists, Presbyterians and Reformed no merged into a single church some years ago), with 2,562 members; making a total for the new "Church South India" of 1,000,000 members. The chief int to be overcome was the problem of the historic iscopate. The solution was found in the simple ex- dient of accepting all present ministers of the unit- g churches on a parity, with the proviso that all new inisters shall, for a period of thirty years, be ordained ithin the historic episcopate. By the end of the thirty ar period it is expected that the entire ministry will ve been thus ordained. No theory of the episcopate imposed or implied, such as the doctrine of "apostolic ccession." Complete intercommunion among the for- er members of all the uniting churches will prevail. his union will become both an object of study and a ing example which may give a new direction to the umenical movement.

The Book of the Month

ORLD CHRISTIANITY. *By Henry Pitt Van Dusen. Abingdon-Cokesbury Press, $2.50.*

THE PRESIDENT of Union Theological Seminary has written a book packed with information about the world enterprise of the Christian church its missionary, educational, humanitarian and ecclesiastical spread into every region of our globe. To many these regions he has made not one but several visits nd has always returned with his faith in the fruitfulss of the Christian mission cumulatively confirmed. e expounds this faith with much concrete documention in this book. In calm but vivid words he gives e reader a global picture of Christianity which brings gether far distant parts of the world. But the book not just a story of the expansionist achievement. It also an interpretation of the *world outlook* that has me to be known as ecumenical. The church is seeing s mission and seeing itself in a world perspective. In is outlook its sectarian parts are being drawn together in new-formed bonds of fellowship. Dr. Van Dusen is an apostle of church unity. He sees a united church as both the reflex effect of the Christian mission and the unevadable duty of Christ's people if the Christian mission is to be successful under the all but terrifying conditions which the church now everywhere —in the west and at the ends of the earth—confronts. He discusses with great candor the practicability of church union and fearlessly advocates an organic conception. This is a book to keep on a side table where you can reach it again and again for specific information and constant inspiration.

A Thought for the Month

THE NOTE of alarm sounded in the older preaching has dropped out of the preaching of today. Formerly men could be frightened at the thought of hell or the inevitability of death. But modern men have become so involved in the processes of secular life that death is unreal until they are close upon it; and as for hell, the very word has passed out of serious speech into the vocabulary of profanity. Yet life is instinct with peril, and the preaching that fails to sound an alarm is not truly interpreting life. If the thought of death and hell is pale and ineffective, the peril of character is most real. It is not what may happen to our persons that we need to fear, but what is happening in our souls. So long as we conceive the divine judgment as something external or postponed to the indefinite future, we are in danger of moral complacency which is the breeding ground of pride. And pride may cover a hard heart capable of doing injustice unconsciously. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Preaching that does not keep men, including Christians, morally alert to the peril of their inner life, falls short of the full Christian message. Jesus was profoundly sensitive to the fact that the moral nature of man is organized with the utmost delicacy. His exposure of the sins of "good" people who could not imagine that they were sinners, in contrast with the disreputable people who could not help knowing that they were sinners, reflects his profoundest insight into human nature. He sensed the subtle and unconscious processes by which human goodness may be undermined and perverted. From many a man of respectable status the Lord may be departing as he did from Samson while he "wist not." Even the Christian life does not guarantee moral security. "Let him that standeth," said St. Paul, speaking to Christians, "take heed lest he fall." Unless preaching have in it this note of peril it fails to declare the whole counsel of God.

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Charles Clayton Morrison

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